THE INQUIRER

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ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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DR. L. P. JACKS

DR. JACKS has died in his ninety-fourth year. Some weeks before last Christmas we wrote to him asking for a Christmas message for *Inquirer* readers. He replied through a dictated letter saying he was too weak at the time of writing to send such a message to his "dear friends of *The Inquirer*," but that if he became stronger before the date of publication he would do so. The letter was signed with the familiar signature which, alas, had become very shaky. The message never came; and then one recalled that four years ago he had sent such a message which he called his last. It is so moving in its expression of affection towards those with whom he had lived in questioning but never-ceasing friendship during the greater part of his long life that we shall print most of it at the end of this article.

Dr. Jacks was in early middle age during the Boer war. His life had spanned an epoch that had passed from the use of steam power to the certain use of atomic power—foretold by his friend Sir Oliver Lodge. He had seen war transformed from the use of the machine gun to the probable use, if a world war should come again, of the hydrogen bomb. And yet (if this is the true impression), he remained unsurprised. One of the consolations of old age must be that it has seen so much that there is nothing left to trouble or surprise. He was, so we have been told, untroubled by what is called "crisis" in his later years. He had seen so many "crises", somehow or other they passed, and the world went on basically much the same. He was too much acquainted through long reflection with a personage frequently called by him the Devil to be taken in too much by that character. On the whole he knew how to deal with him, and, what was more important, on the whole he thought mankind could deal with him also.

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Dr. Jacks did his best to help mankind in this particular task. From time to time in the important forms of influence created by him, from the *Hibbert Journal* to his lectures, from his short stories and novels to his acquaintanceship with important people, he suggested ideas for social and world reconstruction, and through his own indirect approach the reconstruction of human nature also. He thought that human nature, never existent save in individual human beings, ought to take on the latter job itself, and not leave it to institutions, philosophers, and above all to—what many regarded as a blind spot of his—psychologists. His approach to social and world reconstruction may be described as tentative. He thought the modern state to be an institution organized for the purposes of war, yet the League of Nations and latterly, one supposes, the United Nations, might be able to do something about it. His real struggle, however, with the Devil was comprised under the word sham. Memory suggests that he rarely used the word, but he was in conflict with all its manifestations, institutional and personal.

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He tended, uncomfortably, to regard mediocrity as a supporter of sham, and perhaps himself as a bit of a sham in so thinking. There is probably something autobiographical in his short story, "A Psychologist Among the Saints." George Marsh, a famous psychologist, was "a successful and very fortunate man. . . . None the less he seemed to himself, as he spread his hands over the dying fire, an utter failure and most unfortunate. 'It has all come to nothing,' he said; 'it will never come to anything. . . . I *cannot* be converted now. I know too much'." And George Marsh, aged fifty-five, goes over his past life. He had tried religion and thought he had failed. He had tried morality and thought he had failed. He tried mysticism and thought he failed at that also. But then towards the close of the story he meets a Poor Man, a very simple man, "the only religious man I ever met whose religion was not at least three parts imitation." The Poor Man convinces George Marsh that he had not failed, he had been all his life in the hands of "some inscrutable Power." The Poor Man and the troubled psychologist perhaps represented traits in Dr. Jacks's character; the utterly simple man who walked so unwaveringly with truth; the complicated man who came so near to a wavering edge sometimes and hardly knew what to do—with himself and other people

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But it was the untroubled man with the constant sense of mystery which made the permanent impact on many of those who listened to him and read him. More particularly to those who listened, and more particularly from the pulpit. There he stood alone, with all the difficulties swept away. It should be left on record that in the pulpit he brought some nearer to a sense of God than from any other spoken or written source. Dr. Jacks's sermons must be left in manuscript. They may inform the future more about him, and more about the Unitarianism he represented, than any other source. It would, one suspects,

have given him the deepest pleasure towards the end of his life to know—perhaps he did know it—that the Unitarian movement held him permanently, as no other body of men could do, in affection and reverence, and would always regard him as their own and life of their life.

His last message to *The Inquirer*, given in 1950, is in part as follows: "At an age when not much wind is needed to blow the candle out, I cannot write a Christmas Greeting to readers of *The Inquirer* without being conscious that this may well be the last opportunity I shall have for doing so. I feel therefore that the most fitting way of responding . . . at least the way most congenial to my present condition, is to thank the readers of *The Inquirer* for all I owe to them. My debt to them is immense. The best friends of my life have been readers of *The Inquirer*. But for their help and loving kindness, the record of it would be a blank of all that is worth recording. How many of them could I name and how they shine in my memory! . . . I bid them make Christmas a festival of Gratitude. Spend as much of the season as you can in giving thanks to God, always remembering that the utmost we can ask of Him, either for ourselves or for others, is but little compared to what He has done for us already, and is doing every moment, unasked."

GOD AS GIFT AND PRIZE

By E. L. Allen

FOR the general reader, the most important part of the concluding volumes of Arnold Toynbee's massive *Study of History* is that in which he asks us to think of the four great world-religions as together composing a four-fold revelation of the one true God. These four are Christianity, Hinduism, Buddhism, in its Mahayan form, and Islam, and he tries to equate them with the four psychological types singled out by Jung: thought, feeling, intuition, and sensation. There is much that is fascinating, intriguing even in the detail of the argument, though it does not always command assent. I only regret that his treatment has not evoked the discussion that is needed if its value is to be rightly assessed. For, of course, Toynbee himself raises the question: Can one who accepts such a point of view continue to call himself a Christian?

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I should be prepared to say that we ought to regard an acceptance of revelation in the great world-religions not merely as something that a Christian ought to school himself to admit, but as something in which he should rejoice. Indeed, what is to be regretted is that we were so slow in seeing that this is an implicate of our own faith. All turns, to be sure, on whether we think of what God has done in Christ as the one point at which he is active in the world, or as the point at which we are able to see how he is always and everywhere active. If we really believe that all men are children of God, to live and die within his care, and that he enters into all our human need with the offer of himself as its final satisfaction, then we cannot suppose that any age or country was without him, or that there was any human search after him to which he did not disclose himself. A God who is love cannot be confined even to that one section of humanity that speaks of him as such.

There is one point, however, at which Toynbee's scheme is gravely defective. Like so many others, he has proved his conclusion by selecting his evidence. Why confine the great religions to the four he has named? There are two obvious omissions. One is Judaism, the other is Hinayana Buddhism, the religion of Ceylon, Burma, Siam, and Cambodia. One can understand the omission of the second. Presumably Toynbee is one of those for whom Hinayana is not a religion, because it knows of no God, but only of a cosmic order to which man must learn to adjust himself. But anyone who has read Fielding Hall's *The Soul of a People* knows that, by whatever name we call it, this form of Buddhism has in fact guided and enriched the lives of multitudes and continues to do so to this day. My own brief visit to Rangoon, with its saffron-robed monks and the glittering gold-leaf of the Shwe Dagon pagoda, confirms that impression.

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Much as we may admire—and I certainly do—the vision and spirituality of Mahayan in its various forms, anyone with a sense of history will be attracted to Hinayana by the fact that it stands so much closer to the actual figure from whom both arose. Sir Edwin Arnold's *Light of Asia* familiarized us with the Buddha-legend, at the narration of which the Buddhist vibrates with emotion to this day. Even when we get behind the legend to what the modern historial critic will accept as the earliest account of Gotama's life, the essential features remain. There was a man in ancient India who was so burdened by the sorrows to which his fellows were subject, in that round of birth and death in which they were caught, that he left all to find the truth that would set them free.

He turned to the various masters that were available in his day. One by one, they taught him—and they failed him. Meditation brought only emptiness of mind, and mortification of the body only an increase of suffering with no promise of relief from it. So he came to the hour when he risked all on one last throw. He returned to a normal life, took food and regained his strength. Yet it came to him, as all his mental and physical powers were heightened and he passed over into a trance condition, that nothing that had happened to him was in vain; he could employ it all on this final quest.

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So, as he sat there, he came to the first stage, that of *acceptance*. Hitherto he had shrunk from the spectacle of rebirth and its attendant sorrows, but now he would do so no more. Resolutely, he looked back over his past and saw again each life that he had lived, the names he had borne, the experiences he had gone through, the sickness, old age, and death to which he had fallen victim again and again. And he accepted them all. They were his. He was the man who had come out of that age-long process.

So he went on to the next stage of reflection, that of *analysis and interpretation*. What was responsible for all this succession of lives? Was it something over which he had no control, or was it in some measure in his power? He saw that there was an element of each in it. It was because of something in oneself, the craving to possess, to enjoy, to live, that life went on like that: to that extent it was in his power. But there was a cosmic law of the deed that decided the content of each life: what we sow in this life we shall reap in the next: that he must accept.

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Thus he arrived at *illumination and decison*. He saw that, if only he were willing to accept the cosmic law, it would work with him instead of against him. Let him surrender desire, the craving to live of which all other cravings are so many expressions, and he would be free. There would be peace instead of sorrow, the cycle of birth and death would be broken. "I realized that destroyed is rebirth, the religious life has been led, done is that what was to be done, there is nought for me beyond this world."

I have deliberately used the language of the psychiatrist to describe the experience out of which Hinayana rose and which it seeks to perpetuate. Understood in this way, we can see that, whatever we may think of the content of the experience, its form is universally valid. We may not hold that "life is suffering," we may dismiss transmigration as a piece of primitive speculation, we may doubt whether craving is necessarily to be condemned. But when our own life is in a tangle, how otherwise can we straighten it out? We enter

the consulting-room of the psychiatrist, and he leads us step by step to accept the past from which hitherto we have shrunk, to analyse it till we see just why it has been fraught with evil for us, and finally, with understanding gained, to surrender what has brought us misery and to choose what promises peace. He can help us to this, but we must go through the process for ourselves.

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It is clear, therefore, that Hinayana has the right to a place among the great systems that have significance for the West as well as for the East. But how can a system that does not speak of God contain a revelation of him? Only if there is a point at which his refusal to speak to us best conveys what he wishes to say. And that is the point at which he wants to throw us on our own resources, that we may learn, struggle, and triumph for ourselves. Shall we say that God enters human life under two forms? In one he offers himself as a gift, in the other he reserves himself as a prize we must win. There is the truth that "no man by searching can find out God," but there is also the other truth that if we seek him with all our hearts, we shall surely find him. And, of course, those who think of God only as a gift do not recognize him when he is there as prize. They speak of those who have found him so as atheists, and these may speak of themselves as such also.

Two modern thinkers have given expression to a similar thought. Karl Jaspers stresses the reticence of God. Because he is love, he does not offer his help till men need it, he bids them rather draw upon their own resources that they may grow into the stature of children in whose independence he can rejoice. Nicholas Berdyaev in *The Meaning of the Creative Act* speaks of the limit of God's revelation. Man's creativity is something he cannot reveal, for to do so would be to turn it into something quite different, into obedience to a command. There are therefore two revelations, one God gives to man and one God waits for man to give to him. So the absence of God may be a manifestation of his presence, and the kingdom of heaven that one receives as a child is also the pearl of great price for which another sells all that he has.

COMMENT

The Place of the Wicked

It was the constant cry of Old Testament that "the place of the wicked shall come to nought," and one can imagine what eloquence the old prophets would have poured into their denunciation of the leaders of Soviet Russia, the modern equivalent for the West of what Assyria was to Palestine. A few of the leaders have managed to die in bed, but a careful scrutiny of the fate of the others shows that they followed the most dangerous occupation in the world. There are few of us, no doubt, who have not at times been so puzzled and disconcerted by the extraordinary efficiency and the still more extraordinary claims of Communism in its propaganda aspects, that we have not asked ourselves whether our judgment has not hitherto been at fault. But such facts as the deadliness of party strife in the Soviets have brought us back to earth and let us see that social salvation does not lie in that direction. Such extraordinary episodes, too, as those that occurred a few days ago in the Rumanian Legation at Berne, and, a few months ago, at the Russian Legation at Canberra, show the absence of a healthy public feeling; such things simply do not happen in nations that value the individual man and woman.

In this connection one cannot but look forward with anxiety to the "Youth-dedication" ceremonies that are timed to take place in the spring in East Germany, but which are being bitterly resisted by Catholic and Lutheran authorities. Apparently the ceremony is intended to mark the departure of scholars about the age of 14 from the lower schools to apprenticeship or education of a higher grade, after instruction extending over several weeks in questions relating to science, art, nature and society; one of the text-books, for example, painting the progress of society as an evolution to the the final goal of Soviet Communism. The ceremony itself seems to be of a quasi-religious nature. What strikes me is the unnecessary character of such a ceremony in a community at peace with itself; the very fact that the proposal is made shows how weakly based is the fabric of Communism in the minds of the people of East Germany. According to *The Times* correspondent, only between five and ten per cent of eligible children have agreed to undergo the ceremony. "This figure appears plausible," he says, "in view of the large number of young people to be seen at services in the churches of East Berlin."

The Two Nations

The *Apartheid* policy of the South African Government has tended to obscure the disastrous lack of harmony that exists within the white races themselves, and which has once again been brought into the limelight by the extraordinary scene in the provincial council at Pretoria, when a motion to remove the Royal Arms from the walls of the Chamber and to substitute the portrait of ex-President Kruger, was carried by a substantial majority. Themselves in a minority of 22 per cent among millions of native Africans, the white races are now beginning to experience a return of the bitter feelings that marked the relations between the British and Boer elements over half a century ago. I am old enough to remember as a boy, and to marvel at, the hatred the average Britisher felt and expressed towards the Afrikaner side in the South African War.

While not subject, of course, to the same moral judgment, Kruger, who was after all only an old man defending his country's rights and liberties according to his lights, was hated just as strongly as any leader on the other side in either of the two World Wars. After the war, the British people and Government began to realize and confess their faults, and great leaders like Botha and Smuts arose on the Afrikaner side, so that the way seemed clear for reconciliation and union of sentiment, so far as it was necessary to build up a strong civilization in South Africa. Unfortunately, different ideas on the native question have undone much of the work of Botha and Smuts, and the country seems bent on isolating itself from the western way of life, all the more disastrously that it is, after all, to non-Dutch sources for population and technical assistance that South Africa must mainly look. The Royal Arms and Kruger's portrait, for both of which there ought to be room, have become symbols in a conflict at which we can only look on with helplessness and which is itself intimately connected with that greater struggle between white and black.

The Balance of Power

The Roman Catholic Archbishop of Malta, I see, has been circularizing his flock, protesting against the policy of integration with Britain that is a plank in the policy of the Labour Party of Malta and which is sometimes mentioned in this country. Malta has so excessively outgrown its resources that it is desperately looking for some further outlet for her population and further resources for her internal development, pointing to imperial grants or integration with Britain. In theory, no doubt, the policy of integration with, probably, a measure of home rule such as Northern Ireland enjoys, seems a good way out of the difficulty, getting over such a problem as that of supervizing the proper expenditure of British money in the islands; but when one remembers how closely divided parties in the House of Commons have been after the last two elections, it is to be hoped that this country will never run the risk of putting any of the political parties in such a position that they will be tempted to buy the support, and to rely on the support of a community, that is so amenable as is Malta to clerical domination. Far better to subsidize directly schemes of development for the islanders, even though it means parting with control over the expenditure.

Commentator.

THE INQUIRER

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

WE ARE MISUSING PSYCHOLOGY

By Jean Lindsay

(Miss Lindsay has worked with children since her student days at the Froebel College, as teacher and social worker, and is a member of the Letchworth Unitarian Church.)

WE older people can look back to the time when Psychology was in its infancy and its influence negligible. Young people of to-day have grown up to find it claiming attention everywhere.

I sometimes wonder whether we Church members realize just how important has been the influence of Psychology, where it has challenged and where strengthened our Christian belief. For Christians concerned with the search for truth, it has made a notable contribution in that it has laid bare the springs of action, forced our fastidious souls to accept our instinctive animal heritage, and placed emphasis firmly on the motive rather than on the action, on the inner rather than on the outer.

To the stern moralist condemning the unruly child, family animosities, moral laxity, Psychology pleads extenuating circumstances, the compulsion of the hidden emotional drive, and lays responsibility on family and society at large in producing the misfit. It likewise exposes the prig and the humbug and reverses our estimates till saint and sinner become hardly distinguishable one from the other. And so we find confirmation of the words of our Master, "Judge not, that ye be not judged," and, in truth, we cannot judge. Realizing that, we are the more free to enter into the kingdom of love with extended sympathies and greater understanding.

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Why, then, in a more enlightened age, when Psychology has placed in our hands an instrument for combating evil, are there so many signs of selfish indifference, of overt wrong doing, amongst both young and old? Why does one hear from those concerned with youth groups of the lack of responsibility and interest in serious matters amongst their members? Why, in the field of labour, do "rights" seem to take precedence over service and pride of achievement? Have we taken this absorbing new study, this instrument, and elevated it to the position of a religion in itself? Surely it was only meant to serve our faith and values, not to supply them. Have we allowed Psychology to blur the edges between good and evil? It would seem as if this had happened. Deep in our hearts we know the difference between right and wrong, and it may be an unwillingness to admit this which vitiates our social life to-day. Nor can my own generation be exonerated. Have we appealed as we should to the innate spiritual sense of right and wrong in our children? Have we not rather taken the easier course of encouraging them to follow their own impulses in the interests of "free expression," to be a law unto themselves? Perhaps our psychological wisdom was something of a cloak for our own poverty of belief and values. So we often failed signally to earn our children's respect or to give them the support they needed. Is the same pattern being repeated with our young parents of to-day?

"Self expression," the living of the full, rich life with variety of experience and satisfaction on all sides of our nature; the shedding of conventions and restrictions that impede its realization—this slogan has become quite a gospel. We may not have used it or even consciously thought about it, but it may nevertheless have permeated our minds, and its fruits are obvious. Superficially one can say what better could young people desire, or older ones too for that matter. Long before the days of Psychology Christ said, "I am come that they might have life and that they might have it more abundantly." But this same teacher also said, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." Is it not true that all the good things of this life are for us to enjoy; not sought and grasped for their own sake, but accepted as children of God in his service?

"Self knowledge"—know your own nature, its needs and desires and seek to fulfil them. So far, so good, but do we look deep enough? Do we, for instance, discriminate between the attraction of the moment and our fundamental desires, between the passing affection, the lure of superficial charm, and the love which can command the devotion of our whole being and ensure abiding loyalty and happiness? Broken homes and hearts to-day testify to just how disastrous in the field of human relationships can be this failure to know our own deeper minds and souls. How many of us follow the impulse or mood of the moment, too busy, too distracted in this restless modern world to pause awhile and discover, in silence and aloneness, our own deeper desires. These are of the soul, and, discovering them, we accept discipline and restraint for the prize that is set before us, and so are on the way to fullness of life.

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Every good thing has its reverse side. Good indeed it is that we should be more sympathetic with the sinner, less censorious; but what about our own sins? Are we too lenient towards them, calling them by some psychological catchword which makes them appear more respectable, excusing the outburst of temper as "avoiding repression" or "getting it off our chest" though relief to our feelings may mean hurting another's. I think Psychology has tempted us, unconsciously perhaps, to lay the blame for our shortcomings on conditions rather than upon ourselves. Perhaps we complain the times are difficult, our upbringing has been at fault, there have been the upheavals of two world wars and now we face insecurity and the threat of a third; there are the distractions of cinema, television and the like. In this welfare state do we ask that life should give us also mental cushioning as a prerequisite for spiritual development? Modern Psychology is all for removing the obstructions to growth, for easing the way—rightly so—but let us not forget the other side of the picture. Surely history has shown us over and over again that some of the finest characters have come through the hardest schools, that difficult circumstances have produced spiritual muscle.

I know, young friends, that we older ones must have failed you in many ways; but remember, we, too, had our legacy of difficulty from the past. It is always so. We are all part of a developing process and each generation must build on the material of the past—yes, and thank God for it, be it never so unpromising: the greater the difficulty the greater the opportunity.

My early years were spent in a time of security and my mind was largely fed on ideals. Much was sound and has survived, but with the shock of world wars and society in revolution, much sentimentalism had to go. Youth to-day has a firmer hold on reality than my generation, is less protected, more widely experienced; in that lies its strength. Living widely, can it also live deeply enough to recover an idealism based on reality, an idealism that can set the Thames alight in our country and "the world upside down."

LAWRENCE PEARSALL JACKS

By R. Nicol Cross

Lawrence Pearsall Jacks, the most outstanding and widely known personality in 20th century Unitarianism passed away at his home on Headington Hill, Oxford, on Thursday, February 17, at the age of 94. He had been in failing bodily health for some months but, as those who knew what manner of man he was would expect, he confounded the prophecies of the medical experts, as he had done the Psalmist of old, and he retained his mental senses to a remarkable degree in consistency with his long established habit. It is many years since his premature epitaph appeared in some American newspapers. But death has come at last, reluctant.

Against all natural laws he exhibited the preternatural perseverance of the saints when but a few years ago he delivered the Eddington Lecture at Cambridge University with great éclat and at 92 published his last work, "Near the Brink."

He had given ear to the Delphic Oracle and knew himself and his measure very well. He would never claim to have had the specialized scholarship of his predecessors in

Lawrence Pearsall Jacks

the Principalship of Manchester College, James Drummond and Estlin Carpenter, neither the philosophical stature of a creative master of the subject like Dr. Martineau. Nevertheless Jacks will take his place in the same supreme class with William Ellery Channing, Theodore Parker, James Martineau and Philip Wicksteed for depth of thought and for scope of influence far beyond the boundaries of official Unitarianism, and none of them could rival him in versatility of mind and variety of active and effective interests and contacts. He has added to the radiance of the Unitarian Faith in our time.

He was born in Nottingham in 1860, where his father allowed his business to decrease so that Gladstonian Liberalism might increase, and it was left to the tireless craft of his mother's fingers to provide for the young family whose only estate was brains and backbone. With these the young man faced a universe that in those days was no charitable institution, and using them to eke out cheap lodgings and poor fare he made his own way to and through the external Department of London University and the B.A. degree. He turned to some miserable Schoolmastering for a living but soon turned away and by the mysterious ways of a "Guiding Providence" was led to the open door of Manchester New College, for the time being housed in University Hall, London. Its doctrinal, undenominational and financial freedom all suited his non-commital frame of mind and empty purse, so he became a theological student heading for the Unitarian ministry, where the theology and piety were alike free. Having kept faith and finished the course he was awarded a Hibbert Scholarship, and he went to Harvard University for a year. There he gained *inter alia* the life-long friendship of Josiah Royce, Professor of Philosophy, and two of his ideas, (a) The Beloved Community, and (b) Mutual Insurance of Nations against War, a scheme which he later propounded to an anxious but unresponsive world.

Back in England he accepted in 1887 a short and chastening curacy under the famous ex-Anglican Divine and man of letters, Stopford Brooke, whose daughter, Olive, he was to marry. Then came his first ministry, at Renshaw St. Chapel, Liverpool, succeeded by that at the Church of the Messiah, Birmingham, at both of which he learned to know Unitarian aristocracy at its richest and its best in the way of dedicated citizenship and public spirit.

At Birmingham in 1902 came the offer and acceptance of the editorship of the *Hibbert Journal*, a newly founded Review of Religion, Theology and Philosophy. He had laid down his own condition of a free hand, which was, characteristically, granted him by the Unitarian Trustees. It was his conception and imagination that won for it a success beyond all expectation from the very first. Meanwhile in 1903 he became Professor of Philosophy at Manchester College, which had moved to Oxford some 20 years earlier, succeeding Estlin Carpenter in the Principalship in 1915, which he held till he retired at 70 in 1931. He never felt very easy in that position and it brought him some disappointments. He confessed to the present writer that the College had never been able to implement the conception of those who got it transferred to Oxford.

During the College period his powers had steadily developed and he produced a series of books, biographical, imaginative, semi-philosophical in an original form of elaborate parable, contributed Articles to English and American Periodicals on questions of Education, Peace, Religion, and delivered and published Hibbert Lectures, the Cunningham Lectures on Constructive Citizenship, and undertook lecturing tours in America.

His recreation consisted in running a small farm and a market garden, and he even became actively interested for a time in a Canadian ranch! And amidst it all social life got its fair share. He exercised all his talents and few men can have lived more abundantly or given more strenuous advocacy to the truth as he saw it or to the varied causes for the good of man which he had at heart. A workman not needing to be ashamed whom several universities honoured by the conferment of honorary degrees. Little wonder that in his latest years he summed up his religion in one word—Gratitude.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London W.C.1. They should not in general exceed three to four hundred words in length.

Unitarian College, Manchester, Centenary Appeal Fund

SIR,—The Appeal Fund was officially closed on January 31 at the figure of £8,572 14s. 6d. Although we have not reached our target of £10,000 we are nevertheless gratified with the result when we consider the circumstances which have militated against the Appeal from the outset. Contributions have reached us from most of our congregations in these islands, from Australia, Kenya and the Khasi Hills, and from a host of individuals, societies and institutions connected with our movement. Here are a few extracts from letters accompanying donations:

"We have now made good our promise to give £20 over 5 years. Our only regret is that we could not afford to give more. . . . I herewith enclose cheque for a second £10 in addition to the £10 I sent in July. . . . A further gift of £5 making £25 in all

. . . I am now enclosing you a cheque for £300 towards the Appeal. I have always felt great admiration for the work done at the College. . . . Our committee decided to devote the proceeds of our Harvest Festival collections to this fund. . . . I am enclosing three guineas from the U.Y.P.L. and Girl Guides, and two guineas from the Sunday School. We are trying to send you a subscription from most of our societies. . . . It is only a drop in the bucket I know, but if every church would do something of the sort a good deal could be raised. . . . At a service in the Grand Hotel, Brunner, a collection was taken on behalf of the U.C.M. Appeal. I beg to enclose a cheque for £4 10s. . . . I myself am a Congregationalist, but I know if my husband were here he would support the cause he loved. . . . I enclose cheque for £250. If and when you publish any details of subscriptions you must use 81/82 instead of my name and address."

It is obvious that we have a host of well-wishers in our movement and our aim is to organize their good-will in such a manner as considerably to increase our annual income. Our original intention to raise £40,000 would have relieved us of financial anxiety, but on the advice of the General Assembly Council the target was reduced to £10,000. The money raised by the Appeal has enabled the College to remain open. We recognize the difficulties which make it impossible for us to expect a continuance of large contributions. Our need is for a regular added income from churches and individuals who have supported the Appeal Fund. A number of churches have already agreed to continue their support and have promised annual subscriptions ranging from £1 to £10. An average subscription of £5 from 100 churches would give us an increased income annual of £500 and would help us considerably to resolve our difficulties.

Will you continue to help us? Perhaps you can afford £5! Perhaps you can afford more! ANY REGULAR SUBSCRIPTIONS WILL BE A GREAT HELP. They may be sent to our Treasurer: Mr. L. Procter, F.A.C.C.A., Willow House, Waterfoot, Rossendale, Lancs.—Yours,

From the Appeal Committee.

THE "TYRED" SEAL

By Charles M. Kelly

WE have watched seals for years, so when we arrived in the Scilly Isles in July last and found the Islanders and visitors alike talking of little else than the seal which had a motor tyre wedged around its neck we were anxious to see it. Some held that the seal was suffering from a disease which takes the form of a growth behind the head, others argued that it was wearing a marker, attached to it in order to trace the movements and breeding habits of seals. No one had been able to get close enough to be sure.

My wife and I were in the small boat with photographers when the first pictures to put the matter beyond doubt were taken. Earlier that morning we saw the seal and her mate basking on two small adjoining rocks. As they slipped into the water we decided that both were full-grown seals. Both stayed under water for normal periods and so the theory that the tyre prevented the seal from diving had to be ruled out.

We left them and made off to the lee of a larger island where we lay at anchor for about an hour. During that time we saw several heads above the water. Tides do not wait for seal-watchers and we began to thread our way homeward among the islets. Then we spotted a seal on an isolated rock, upwind and about three hundred yards off. Our glasses showed that without a doubt the seal wore a tyre and was fast asleep. This story would not be told were it not for the skill of a grand boatman. Slowly we crept closer keeping our heads down. Cameras were checked and re-checked. Two hundred yards to go and not a scrap of rock between us and Sally, as the Islanders had named her.

A stiff breeze on our faces carried the sound of the boat's engine away from her as we steamed right for her tail. We tried to estimate her length, her weight, and size of the tyre. We saw the rolls of fat on the thick neck behind and in front of the tyre. Still she slept and we saw the treads of the tyre plainly. At the last moment we veered alongside her. It seemed almost unbelievable that we were so close to the seal for which hundreds had been searching for weeks. The boatman had cut off the engine but the clicking of the cameras wakened her. Slowly she heaved her bulky head and neck upwards and swung around to stare at us. She had been sleeping on her right side, using the tyre as a pillow. We saw the colour of her eyes, not more than thirty feet off . . . her fur was almost dry. With a look, almost of contempt, she turned her half-upright body in a quarter circle and slipped into the water . . . and she stayed under and swam far away from the boat before she broke the surface again.

We reached the pier half an hour later; the press photographers rushed to telephone their editors, requesting that a plane be sent from London to collect the valuable plates. The plane came that afternoon and a smaller plane brought us newspapers next morning with pictures of Sally asleep on the rock.

Seals are partial to conger eels which like to lie in old discarded motor tyres, so she may have become tyred in pursuit of a conger. It was hoped that it would be possible to catch her and remove the tyre. That would be a most dangerous task, with her mate usually around. She was not starving and was apparently able not only to stay under water but fish. She was plump and sleek. It is my opinion that it is best to let her wear her tyre. She does not appear to be in any discomfort. Loss of weight in winter, resulting from scarcity of fish, may enable her to free herself. Anyhow, even the best tyre can not long withstand the scraping and dragging of up to five hundred pounds of seal over barnacle-encrusted rocks; the beading wires will rust, once they become exposed.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

Coventry: The new Great Meeting House has recently achieved a notable success. A debt of £2,000 incurred on the Manse in 1948 has, through the constant unwearied efforts of members of the Congregation, been cleared off completely. Congregations are good and there is a general feeling that a new chapter is about to be written in the history of this old Congregation.

Rev. W. A. Pocock

Walter Ambrose Pocock, for 29 years Minister at Cullompton, Devon, died at the house of a cousin near Bristol on Tuesday, February 8. For over a month he was failing in health, and the services were carried on by friends of the Congregation, some from Exeter. The funeral was at Lewin's Mead and Greenbank Cemetery, Bristol, Lewin's Mead, conducted by Rev. A. H. Birtles. A Remembrance Service was held at Cullompton on the morning of Sunday, February 13, with the Rev. C. G. Toone.

From 1914-1919 Mr. and Mrs. Pocock were in charge of Y.M.C.A. canteens on Salisbury Plain. He was actively interested in the O.A.P. Association at Cullompton, Secretary of the Benevolent Section of the British Legion, and a frequent and welcome visitor at the hospitals. A diligent pastor, helpful in music, interested in the Chapel allotments and known to many in need of help or advice both in the Church and outside.

For many years he was Secretary of the Devon Ministers' Conference and Scribe of the Exeter Assembly of Devon Divines.

The unanimous feeling of the Congregation is one of loving regard, and earnest hope, and in this they will be joined by hosts of well-wishers. C.G.T.

THE CALENDAR OF THE CHURCHES

SUNDAY, FEBRUARY 27, 1955

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. ARTHUR W. VALLANCE
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Rev. SYDNEY H. KNIGHT

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TIBBY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. S. R. MARTIN
BILLINGHURST, Free Church, High Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, ——
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Supply
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Mr. W. LLOYD
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, Mr. JOHN ROWLAND, 6.30, Rev. DENBIGH HILTON
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Miss EVA LONGBOTTOM
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WARRING
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE

CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, ——, 6.30, ——
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. F. D. JONES
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. BARBARA THOMAS
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. EDRIC SHAW
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COSELEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 11 (Junior Church), and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (Also 6.30 1st Sunday in month)

DEAN ROW, 10.45, Rev. A. B. DOWNING. STYAL, 6.30, ——
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. KENWORTHY
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. A. D. WILLIAMS
DITCHLING, Old Meeting House, 10.45, Mr. W. J. ARNOLD
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. GEO. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mr. A. BLAND
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Rev. RALPH PHILIPSON

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. JOHN L. BROOM
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORRS
HALIFAX, Northgate End, 10.45, Rev. J. B. TONKIN, 6.30, Mrs. T. S. TEMPEST
HASTINGS, Free Christian Church, South Terrace, 11, Rev. DENBIGH HILTON, 6.30, ——
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. RALPH E. GODDARD
HORSHAM, Worthing Road 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 3, Women's League Service, Rev. CONSTANCE HARRIS
HULL, Park Street Church (Unitarian), 6.30, Rev. J. KIRK MURREN
ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J CARTER

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PEWS
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORSE
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WILDE
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LETCHWORTH, Verulam Hill, Garden Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Rev. W. J. MCELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KNIGHTALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Benidir Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, ——
LIVERPOOL, Gateacre Chapel, 11, Miss H. DENBY-WILLIAMS
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. B. L. GOLLAND
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. F. STANWELL PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LEWIS
LONDON, Bloomsbury Mission and Stamford Street Chapel, 6.30, Rev. DONALD P. MAW
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Dr. A. D. BELDEN
LONDON, Golders Green, Hoop Lane, 11, Rev. J. REECE WALKER, 6.30, Rev. K. C. THRASHER
LONDON, Hackney, New Gravel Pit Church, Clarence Place, 6.30, Rev. F. HANKINSON
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. THRASHER (Also 6.30, 2nd Sunday in the month)
LONDON, Ilford High Road, 6.30, Rev. W. WADDINGTON
LONDON, Kingston Unitarian Church, Upper Sunbury Parish Hall, 6.30, Rev. A. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. A. D. BELDEN
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 11, Children's Service, 6.30, Rev. BARBARA H. BARTER
LONDON, Mansfield Street Church, Rutland Gate, 6.30, Rev. J. W. DIGGLE
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LEWIS
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Rev. ARTHUR PEACOCK
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (Also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, ——

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45, Rev. F. KENWORTHY, 6.30, ——
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Student, U.C.M.
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. A. B. DOWNING
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, ——
MIDDLETON, Old Road Chapel, 6, Supply
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD 3, and NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Student

NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 6.30, Mr. A. D. FOOTE
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL

PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. W. HILL WARRING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, ——

RINGWOOD, Hants., The Meeting House, 6.30, Hymn Service
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BEER (Services in the Clover Street School)
ROTHERHAM, Church of Our Father, 10.45 and 6.30, ——

SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, Rev. E. A. DAVIES
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. N. J. TEAPE
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROBERTSON
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Mrs. E. SAVAGE
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. CHARLES SIMPSON, 6.30, Mrs. E. SPICER
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. B. VINEY
SWANSEA Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD

TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORDELL, 2.30, Sunday School
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G KERSEY
TORRINGTON, Unitarian Church, 10.45 and 6, Supply
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Cosiger Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. TEBBAS

WALLASEY, Memorial Church, Manor Road, 11, Rev. EDGAR W. HILL, 6.30, Mr. J. L. OATES
WARRINGTON, Cairo Street, 10.30 and 6.30, Supply
WATFORD, Friends' House, Church Road (by permission), 7.30, Miss G. L. KNIGHTON
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Mr. B. TIBBTON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON, 6.30, Mr. A. PATTERSON
WHITBY, Flowergate, 2.30 (Junior Church), Rev. W. T. WILKINS
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GRIFFIN
MELBOURNE, Unitarian Church, Cathedral Place, C.2: Un itarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. JAGER
PERTH, Western Australia, Unitarian Free Christian Fellowship, Mr. R. H. FEATHERSTONE, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. HALE. Manse Telephone LX 5321
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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ARTHUR CRESSEY
TORONTO, First Unitarian Church 175 St. Clair Avenue West, 11, Rev. W. P. JOHNSON
VANCOUVER, B. C., Unitarian Church of Vancouver, 1550 Tenth Avenue West 11, Rev. JOHN A. CLARK

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORGAN
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Death

Pocock—Walter Ambrose, Unitarian Minister at Cullompton, passed peacefully away at Failand, Bristol, on February 8.

Young Lay Preachers

SIR,—One way to partially overcome the lack of candidates for the ministry is to have as many Lay Preachers as possible. The purpose of this letter is to suggest a possible way to persuade suitable young Unitarians to undertake Lay Preaching and to provide them with adequate training.

We have found in the recent Youth Leadership Courses that we have a nucleus of five intelligent young people who have a highly developed sense of responsibility to our Churches and are not shy to tackle new methods of Service. Here, then, is my plan.

The District Minister to approach young people in his district who have attended a Youth Leadership Course to enquire if they would be willing, with sufficient training, to undertake Lay Preaching. Then to select two or three and arrange that once-a-month, say, they will help with the preparation and conducting of a Service. The young people to meet the Minister, say once-a-week, to discuss the theme and nature of the Service and help choose the hymns, headings, etc. Then to submit written sermons on the theme, to the Minister who may then suggest how the ideas may be re-arranged, amplified, etc. I don't suggest that these first attempts be delivered as the mental address but merely that the young people gain experience in sermon-construction. Regarding the actual Service, they should be encouraged to take as active a part as possible. In time, they will feel confident enough to deliver the address. After two or three attempts, their apprenticeship may be considered over and Churches informed of the new Lay Preachers.

There is the scheme. It looks simple on paper and doesn't reveal the snags. Unfortunately, it means more work on the shoulders of our already overworked Ministry. I doubt if there is anything new in it but I put it forward seriously.—Yours,

R.A.O.C., Bicester, Oxon. *I. Knowlson.*

1854 UNITARIAN COLLEGE, MANCHESTER 1954

CENTENARY APPEAL FUND

The Fund was officially closed on January 31. The total raised is

£8,572 14s. 6d.

We thank all who have subscribed. You can continue to help us by sending annual subscriptions to the Treasurer:

MR. L. PROCTER, F.A.C.C.A., Willow House, Waterfoot, Rossendale, Lancashire.

Unitarian Christian Church, High Road, Ilford

OPENING OF NEW HALL
SATURDAY, MARCH 5

Commencing with Church Service, 3.15 p.m., conducted by the Rev. L. Redfern, M.A., B.D. Chairman: The Rev. J. Kielty.

ALL WELCOME

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Bethnal Green, E.2.

MEMORIAL SERVICE

The Service on Sunday, February 27, 6.30 p.m., will be observed in memory of the late Reverend GORDON COOPER, Minister of the Church from 1904 to 1930.

A RETREAT — PRELIMINARY NOTICE

Retreat at Unitarian College, Manchester

MONDAY, JULY 18 to FRIDAY, JULY 22, 1955

Please send names, provisionally, to Mrs. Dickin, 17a Hermitage Street, Crewkerne, Somerset, as soon as possible.

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